

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. FRIDAY, MAY 22, 1829.

[NEW SERIES, VOL. 3.—No. 21.]

PUBLISHED EVERY FRIDAY BY  
P. SHELDON.

WILLIAM A. DREW,—Editor.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

LETTERS

TO REV. SAMUEL JOHNSON,

PASTOR OF THE FIRST CONGREGATIONAL PARISH IN SACO, (ME.)

The writer of the following letters being located in the same town with Mr. Johnson, occasional remarks have passed between the members of the respective societies to which they stately minister. Accordingly, it was reported to the writer, that many of Mr. Johnson's friends desired a controversy between the writer and him; which the writer uniformly declined. But, being informed, that Mr. Johnson had boasted of having "stopped the mouths," or "put down," many Universalists; also, that on the writer's scheme, he could "drive him to deny a God," he felt it a duty to address a short note to him, offering him the opportunity which he seemed to be so well qualified and eager to embrace. But still, a public controversy was not desired, only a private, personal correspondence; which the writer had every reason to believe would be readily granted. But, after all boasting, the reader will see the result in the following letters.

Saco, April 10, 1829.

REV. AND DEAR SIR,—Since you have been settled in this town, I have enjoyed occasional opportunities of attending your meetings, and uniting with you in worship. Your discourses on those several occasions, have generally been effusions of a good spirit, and fraught with much wholesome and useful instruction. But nevertheless, you have frequently advanced doctrines in which I honestly dissent from you. This is as it might be expected. One of those doctrines which you have very constantly and firmly advanced, and in which I cannot accord with you, is the *endless duration of punishment*. Now, sir, you will doubtless agree with me, that this is a subject of the most sacred importance to mankind. If you are right in your faith, I, and multitudes of others, are miserably deceived. Moreover, my profession leads me to propagate this supposed error to others, which you doubtless think may be the means of their final ruin. And not doubting but that you feel a deep interest in the cause of truth, and in saving your fellow creatures from error and misery, I have thought whether you might not make it a consistent duty to correspond with me upon the subject; and, if I am in an error, perhaps be the instrument of my conviction. The judicious and candid spirit manifested in your public discourses, has led me to desire a friendly discussion with you on the difference of sentiment between us, which is the object of this note to propose. I can assure you, my dear sir, this proposition is not made from any vain or captious motives, but solely for the purpose of eliciting truth. And although differing from you in opinion, I trust I shall be able to convince you that a Restorationist knows how to treat his fellow Christians with respect, fairness and candor.

If you shall see fit to accept this proposal, you will have the goodness to signify it to me in a note, and then we will proceed to state the preliminaries to the discussion. With esteem and friendship,  
I am yours, &c.,  
JACOB WOOD.

Rev. Mr. Johnson.

Saco, April 23, 1829.

REV. AND DEAR SIR,—When I addressed you a note, craving the privilege of your correspondence on the subject of the difference of religious sentiment between us, I did think that you would deign to give me a brief reply, even if you declined my request. But it appears that I have presumed too much; for I have waited a length of time without receiving any return from you, which inclines me to conclude, that I am not to be favored by your notice.

Sir, I have resided in several places, and have been acquainted with many clergymen of your order, some of whom, at least, were highly respectable for their literary and theological acquirements; and I have the pleasure to say, that I have always enjoyed an intimate and friendly intercourse with them. And I must confess that it would be painful to me to find myself surrounded by clerical gentlemen in this region, less courteous and friendly. This is a possible event which I shall be slow to believe.

But why is it, sir, that I receive this neglect from you? Was not my note to you respectful and candid? If you did not wish a correspondence with me on the subject proposed, could you not have politely assigned the reasons to me in a short letter? But why decline the proposed correspondence? Is it because you wish a more able antagonist? If so, I will en-

gage to find one with whom you would not think it disrespectful to correspond. But I am in the same town with you, and however you may regard my qualifications, you cannot be insensible that there is a considerable and increasing number of respectable citizens who give heed to my instructions; and, if I am a *deceiver*, (which it is very possible you regard me,) ought you not to apply yourself to remove the *immediate evil*? I doubt not your sincerity, sir; and I do not know that you have any cause to doubt mine. But this is certain, if you are right in your faith, I am in a gross and dangerous error, and am constantly confirming and leading others into it. And can you reconcile it with your duty as a faithful servant of Christ, to let the souls of your fellow creatures perish at your side, while you are called upon to impart the saving knowledge, which you boast of having in possession? I tell you honestly and solemnly, my dear sir, if the doctrine of endless misery be the truth of God, I earnestly desire to know and believe it. And, if I know my own heart, my mind is open to conviction, and would gladly receive any new information on the subject. I have the privilege of constantly perusing the works of Edwards, Strong, Fuller, Spaulding, and many more of a minor class, in defence of eternal misery, but these have failed to convince me of the doctrine. It is possible, however, sir, that you have some additional matter to lay before me, which may be the means of my conviction. And I am the more inclined to think this a fact, from a report, that you have convinced, or "put down," many Universalists. This consideration has the more led me to seek a correspondence with you, in the hope of receiving some new light.

Considering, therefore, the deep interest which you seem to manifest in converting and saving souls, and your duty as a faithful advocate of the truth, I cannot but flatter myself that I shall still be indulged with your interesting and candid correspondence. Anxiously waiting a reply,  
I am yours, &c.,  
JACOB WOOD.

Rev. Mr. Johnson.

Saco, May 7, 1829.

REV. AND DEAR SIR,—I am now unexpectedly and reluctantly, and, possibly, for the last time, to address you on the subject of my two former letters. A sense of duty calls me to this last resort. I have anxiously waited a reasonable length of time to receive some kind of a return from you; but, being informed that you have come to a determination not to make any reply, I am now at liberty to adopt what procedure my judgement shall dictate. I had promised myself, from my own limited information and report of you, much satisfaction and edification in your private and friendly correspondence. But for reasons, doubtless best known to yourself, it seems I am not to be gratified. I sincerely regret your resolution, as I confidently believe, that the proposed correspondence might have been of mutual utility, and possibly to others.

But how am I to account for such a total neglect (if not contempt) from a neighbor, a gentleman, and, above all, a *Christian minister*? Certain I am, if any *decent neighbor* were to write me a letter with common politeness, I should have the civility to return an answer; and, if I did not wish to continue a correspondence, I would assign him my reasons candidly. But you are not graciously pleased to bestow this slight notice upon me! You may have had your advisers, sir; but whether they are wise men or gentlemen, the public will judge.

But, how will you reconcile your conduct with the duty of a faithful servant of Christ, one who professes to be a "shepherd of souls," and who is "set for the defence of the gospel?" Do you go forward, from Sabbath to Sabbath, and fervently tell your congregation, that it is your whole aim to "reclaim the wicked from the error of his way," to lead the wandering to the fold of Christ? Do you pray to God to enlighten and convert unbelievers, and exhort your brethren to cooperate in the benevolent work of bringing men to the knowledge of the truth; and can you fold your arms in quiet, and still your conscience, while the knowledge of life is begged at your hand, and you turn a deaf ear? May God be merciful, if this is the way in which you discharge your duty! Had I tauntingly challenged you to a theological combat, your silence would have been excusable. But I appeal to you and your friends, as well as to the public, whether my letters wear this aspect. I have addressed you in the language of respect and candor, and with a heart (God knows) wishing to know the truth. And yet, after all my importunity, and your professions of loving and seeking the salvation of souls, what has been your treatment towards me?

And now, sir, whatever may be the excuses by which you may attempt to justify your conduct to your friends, blame me not for imputing it to one or both of the following reasons, viz.

1. *An affected consciousness of superiority in your profession.* It may be that you can satisfy some of your less informed friends, that my professional standing is of a grade too low for your dignified consideration, and therefore it would demean your standing to hold a correspondence with me. In the first place, sir, without meaning to boast, it might do you and your friends no harm, were you better acquainted with the professional standing of your correspondent, before you assign him this inferior rank. If you will be at the pains to trace his history, you may find that he has had the honor of sustaining controversies with clerical gentlemen whom you would not think it dishonorable to acknowledge your superiors. But, be it, as you may think it prudent to pretend, that I am beneath your professional notice, how will this justify your neglect to stop the growth of error, even in your own neighborhood and town? Will this vain excuse avail you at the day of your ministerial account? But, to be serious, my dear sir, do you really think that such a pretence as this will be likely to gain credence out of the circle of your partial friends? If you do, you may be mistaken. You have lived long enough to know, that such vain excuses have not that weight among the disinterested and enlightened, that they have among fond and implicit admirers. But, if you are fortunate enough to make all of your *present friends* believe that this is the real cause of your neglect towards me, I have certainly over-rated their discernment. The event, however, will show the fact.

2. *But, after all, I am the more inclined to think, that the real cause of your silence is from a conscious weakness of the cause you are called on to defend.* I must think that a gentleman of your probable advantages and acquirements, must be acquainted with the state of the argument in defence of endless misery. Your present situation and profession, to be sure, require you to advocate this doctrine, and, of course, to use the common arguments in its defence. And you are aware that very flimsy and superficial arguments will satisfy the credulous and bigoted. They have received their creed on trust from early education, have not ventured to investigate their opinions; and therefore consider the weakest argument in favor of their traditional notions, as demonstration. You know these things, sir; but do you do right, to flatter the bigoted and impose on the credulous?

Permit me, here, sir, to give a specimen of the arguments which you are in the habit of employing for the defence of endless torments. In the first place, you urge those passages of scripture in which the words *forever*, *eternally*, &c., are applied to punishment. Now, sir, you must certainly know, that even the most distinguished authors in favor of your own side of the question, have and do acknowledge, that these words (at least in the original) are equivocal in their signification, so much so, indeed, that in determining their sense, they have been obliged to resort to the *nature of the subject* with which they are connected. This very consideration, of their appealing to the nature of the subject to determine their signification, is a tacit acknowledgement, that the words, of themselves, do not prove the eternity of punishment. Before these words will come in aid of your argument, you must first prove the endless duration of punishment from other considerations.

You know, also, that in meeting the Jewish argument in favor of the strict perpetuity of their covenant, you adopt the same ground that we do, viz. by showing the limitation of these words as applied to their covenant. They allege that their covenant is perpetual, because Jehovah declared it should be everlasting, &c. I need not say that St. Paul has declared it to be abrogated by Christ. Now, you and all Christian writers, meet this argument by showing that these words are used in a limited sense, even in their own scriptures. Thus you acknowledge the ground which we take. But in us, it is *faulty*! But I need not dwell here, as you and every attentive reader of the scriptures well know, that these words are very constantly used in a *limited*, as well as an *endless* sense; and, of course, afford no support to the doctrine of interminable misery.

You tell your people that there is the same proof for the endless duration of misery, that there is for the endless duration of happiness; and if the former be renounced, the latter must go with it.—This, to be sure, is a sweeping and wholesale argument. But, sir, you must know that this argument (if it may be so called) rests on false premises. The strongest words in the scriptures, to mark duration, are, *forever*, *eternal*, &c., which are allowed, on all hands, to be equivocal and indefinite; whereas the sacred writers have applied words and expressions to happiness, which have no exceptions in signifying endless duration; such, for example, as "*world without end*," "*because I live, ye shall live also*," "*judeth not away*," "*incorruptible*," "*far more exceeding eternal*,"

—Isa. xlv. 17: John xiv. 19: 1 Pet. i. 4: v. 4: 1 Cor. ix. 25. See, also, Luke xx. 36.

&c. &c. These things, you, doubtless, know; and yet tell your people, that there is the same proof in the bible for endless misery, that there is for endless happiness!

Another argument, (or a hypothesis,) which you hold out to your people in favor of endless misery, is this; that *this life is the only state of probation*, or, that the terms of gospel grace are confined to this world. Now, sir, I must think that you are aware that this hypothesis is indefensible. The gospel is a proclamation of mercy to penitent sinners, without any distinction of time or place. There is no proviso in it to restrict its terms to the present existence of man. The invitations and warnings are pressing on the present time; but it is never added, in any form of words, whatever, (as is the popular mode at the present day,) except ye repent *before death*, ye shall not find mercy. In the scriptures nothing is known of any limitation to the mercy of God. It is no more bounded by this life, than it is to the time of childhood or youth. And I may safely defy any man to produce his warrant for any specific limitation.

I am aware, however, that you have a few passages of scripture which you use to support this hypothesis, and which, when taken out of their connexion, the less informed and unsuspecting receive as good proof. I will indulge a few moments in considering them. Eccl. ix. 10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." See, also, the 5th verse. "For the living know that they must die; but the dead know not anything, neither have they any more reward; for the memory of them is forgotten." All Christian commentators, who believe in the immortality of the soul, agree in applying these passages to the state of the *body* in the grave, but not as touching the spiritual part of man. We do not contend for a change or reformation of the *body* in the grave; and this is all which the passages above, concern. No man will apply them to the *soul* of man but a *materialist*.

Eccl. xi. 3. "If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall lie." On this, I have only to ask you, or any others, to read the context, and you will at once see that it has no allusion to the state of the dead; but wholly to charity or almsgiving.

2 Cor. vi. 2. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." The first part of this verse is a quotation from Isa. xlix. 8, which was a prediction of the Messiah's reign, or the gospel dispensation. Having quoted this prophecy, the apostle exclaims, "Behold, now is the accepted time," &c., that is, the reign of the Messiah foretold by the prophets. But how long this *accepted time* and *day of salvation* shall continue, the text saith not. To assume that it is *confined to this life* is most intolerable. On the contrary, I have good authority to believe, that this "*day of salvation*," or reign of Christ, shall continue until all things are subdued to him, death the last enemy is destroyed, and "God shall be all in all."—See 1 Cor. xv. 24—28.

Rev. x. 5, 6. "And the angel—swore by him that liveth forever and ever, &c. that there should be time no longer."—Some Versions read, "that there should be no longer delay," and others, "that the time would not be yet." Many whole sermons and harangues have been built upon this passage, to alarm the ignorant and timid that the time of their probation would soon come to an end, and then the door of mercy would be forever closed against them! But does this passage with its context, have any allusion to the *probationary* time of man? No person of common discernment will even pretend it. Such an application is wholly foreign and forced.

Rev. xxii. 11. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This passage, gentlemen of your creed apply variously. Sometimes to the state of *men at death*, and sometimes to their state *after the general judgement*. But without noticing the absurdity of such different applications, I would ask any candid person to look at the context, and see if either of them are just. This was a declaration of Jesus to John while on the Isle of Patmos, and about the conclusion of his revelation, he tells him, in substance, This is the last warning or revelation that I shall make to the world; now he who will not regard this, but will continue filthy and unjust, let him remain so; and he who will take heed and become righteous, let him remain so, for I shall shortly come, and then I shall reward every man according to his deeds. This I take to be a just paraphrase of the above passage with its context, as I think it will be allowed by

any one who will attentively read them. It will readily be perceived, therefore, that this passage has an allusion to the state of mankind *previous* to the coming of Christ to reward men according to their works. This has nothing to do with their *final* state.

I have now briefly gone through with the principal texts which are used to prove that there are no means of grace beyond death; and every candid person must perceive, that they are totally destitute of any such proof. Indeed, sir, there are no such texts to be found, which go to prove that God's mercy to sinners ends with this life. I do not make this assertion, nor have I considered the above passages for your information, sir; for I doubt not that you are already conscious of the fact. And this is one reason why you did not wish to attempt a vindication of your cause. It is true, I have not remarked on those passages which are the most used by those of your creed to defend their doctrine. Such, for example, as the following: "As death leaves us, so judgement finds us;" "There is no repentance in the grave;" "There is no pardon offered to the dead," &c. &c. These, to be sure, are the most conclusive proofs of your doctrine that I have ever met with. Such proofs as these will doubtless pass very well in proving your doctrine to your less informed hearers; but you would not allege them to me, as you know they are not found in the Bible. It is, however, by such expressions as these, and a few garbled, disconnected, and misapplied texts of scripture, that the popular doctrine of this life's being the only season of grace, is continued in existence. But thanks to God, the time is rapidly approaching when men will form their opinions from a careful examination of the holy scriptures, and no longer put their trust in human creeds.

The doctrine which we believe and inculcate, sir, in relation to this subject, is based on the broad principles of reason and revelation. We believe that God is an unchangeable being; that he possesses the same disposition towards his creatures in all states or dispensations; and that, being infinitely merciful, he will be as ready and disposed to forgive his penitent creatures in a future state as he is in the present. We believe he will love his offspring, even though sinners, in a future world, as sincerely and ardently as he does here; and therefore he will be disposed to use all means, adapted to their nature and condition, to bring them to holiness and felicity. We have no faith in a God who is good and merciful for a short period of time, and then becomes furious and revengeful, puts off the bowels of compassion and mercy, and punishes his offspring without intending them the least possible good, to all eternity.

We believe as sacredly as any other Christians, that sinners will be justly punished, here or hereafter, according to their deeds. But we believe that all punishment inflicted by God, will be in the character of a *Father*, who will always seek the good of his children. His object in punishing, is the same as that of a good earthly parent, which is, to reform and reclaim. "He will not contend forever, neither will he be always wroth, for the spirit should fail before him, and the souls which he hath made." "For the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." In a word, we believe, that the design of the *great day of trial*, which we must all experience, is truly set forth by St. Paul. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved; yet so as by fire." Compare with this the system which you profess to believe.—God, from eternity, determined all future events; he elected some for happiness, and reprobated all the rest to intolerable never-ceasing misery! However you may strive to conceal this odious sentiment from your hearers, if you are a Calvinist, or what is termed Orthodox, this is your faith, according to all your creeds, confessions of faith, and most eminent authors. I well know, sir, that modern advocates of this horrid system endeavor to conceal from their hearers, these odious features of it; and even when they are questioned, they will so confound by explaining, that their honest adherents are not able to learn what they do believe. And in this way they retain their confidence and support, while a frank and honest avowal of their real sentiments would immediately disgust them. I do not wonder, sir, that you should be backward in coming forward to defend such a system as this, in opposition to one which repre-

\* Isa. lvi. 16.  
† Lam. iii. 31, 32, 33.  
‡ 1 Cor. iii. 13, 14, 15.



sents the character of God in the most amiable light, and affords unspeakable joy to every benevolent heart. You may attempt to defend it before your own congregation, and those whose early education and prejudices have always been enlisted in its favor, and who never have nor will suffer themselves to examine the subject. And they, no doubt, will hail you triumphant in your arguments. But what is all this to you, while you are sensible of the unsoundness of your reasoning, and shrink from a fair and honorable investigation? Laurels gained in this manner, will yield you but little personal satisfaction. Nor can your adherents boast of the victory gained from ambush.

I am now done, sir. If there is anything in the foregoing which you may esteem severe, impute it not to any want of personal respect, but to a duty which I owe to myself and the cause in which I am engaged. I have aimed to treat you as a gentleman and christian, but to my great regret, finding you not disposed to reciprocate those offices and feelings, I have been obliged, for the last, to address you in great plainness. If you should wish to make any reply, I presume the editor of the *Intelligencer* will grant you the same privilege that he has so politely afforded me.

Hoping that these letters may be the means of good, I am yours, &c.  
JACOB WOOD.

Rev. Mr. Johnson.

### THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.  
GARDNER, FRIDAY, MAY 22.

### RELIGIOUS NOVELS.

It appears that the orthodox, or some of them, at least, are becoming convinced at last, that the religious Novels which they circulate in Tracts, or that are contained in books for the use of their Sabbath Schools, being false in themselves, are not calculated to do their cause much good even so far as the rising generation is concerned, much less in relation to public opinion. In a late *Mirror* we noticed a communication headed "Religious Novels," and signed *Mathetes*, in which the writer, like a pretty honest man, expresses himself freely, as to the improper character of such books.

"There is now extant," says he, "a class of books, called religious novels. Some of them are said to be founded on facts, and some of them claim no such basis. By the word *Novel*, I understand, a tale, a falsehood. From the definition of the word *Novel*, as given above, we may come out in bold terms and say it is a falsehood. But some books called Novels, says one, are founded on facts. Very well, and what does all that amount to? It is only saying, in other words, 'tis not all a fact, a part is fiction. Is that a good house that is built of rotten timber, because it stands on a stone foundation? Is a falsehood any less a falsehood for being spoken immediately after a truth?"

After inquiring what kind of a novel a religious novel is, or in other words, what kind of a falsehood a religious falsehood is, and describing the bad effects of those pious falsehoods which are told about little boys finding Christ, dying, &c., (he might have added, those which pretend to give an account of the wickedness of Universalists, their renouncing their doctrine, &c.,) he adds:

"Many of these books are among Sabbath School books. It is with regret that I see it, and I am not alone in this matter.—I do verily believe there is matter sufficient to furnish books for Sabbath Schools, that might be recommended to scholars as truth; and were this the case, that is, were all our Sabbath School books truth, we might hope for more extensive benefit from them.

Let every teacher ponder these things over, and let them circulate only such books as are true, and they may hope for an abundant blessing—but so long as Sabbath School books are composed of Novels and stories that pretend to have nothing of truth about them, can fruits of righteousness be expected?—Some [Sabbath School] libraries are composed chiefly of such books, and the society is not able to get others? It is not my province to say what is to be done in such cases, but I would ask whether it is better to circulate stories or truth?"

We have made these extracts from the *Mirror* correspondent to show—what we have said before, but what, because we have said it, some would not credit the statement, it coming from a religious opponent—that the silly stories put into the hands of children in Sunday Schools, and which those children are taught to swallow as truth—are sheer falsehoods. That this is the case is evident from the testimony of candid orthodox men themselves. We have only to inquire whether that cause can be a righteous one which can be sustained only by falsehood?

The Editor of the *Mirror*, in some editorial remarks on the subject of his correspondent's communication, confesses that "there is much miserable trash to be found in this class of books, which never ought to be put into the hands of a child," but he disagrees with *Mathetes* as to a Novel's being set down as a falsehood on account of the character's being supposititious. Were this just, he thinks Jotham in his parable of the trees, or David, in his story to Nathan, about the two men in one city, &c. must be charged with telling falsehood, since the blemish never literally required the cedars to bow down and put their trust under its shadow, nor were there ever two such men as David describes. We are glad to find Mr. Cummings willing to admit that the characters, scenery, &c. described in parables, are not literally true, and that of themselves, they contain no proof of the fact which the parable is designed to illustrate; and since he admits, as doubtless he does, that the story of the rich man and Lazarus is a parable, we trust he will have a sufficient regard to consistency about him to acknowledge, that what his brethren have all along contended for as a literal history in the parables, are mere suppositions, having no foundation, literally, in fact, and containing in themselves no evidence whatever of the doctrine of endless hell torments. Consistently with his own statements as to the character of parables, he cannot, hereafter, adduce this parable as proof against our doctrine and in favor of his own.

### CONSTITUTION OF SOCIETIES.

Some time ago we published directions as to the proper course to be taken in order to form a legal religious society,—since which we have been a number of times requested to furnish our friends, who have contemplated the formation of such societies, with a Constitution for the same. A Constitution is not indispensable, as the law already defines what powers societies may use, and gives them authority to establish such rules and regulations by a vote or votes from time to time, as they may deem expedient, providing they are not inconsistent with the laws of the state. But as a Constitution is frequently adopted, and may be desirable to others, we will propose a draft, which, with such variations as new societies may choose to make, will, probably, answer the purpose.

### CONSTITUTION.

We, the undersigned, members of \_\_\_\_\_ Society in A. agree to the following as the Constitution of said Society.

ART. 1. The object of this Society shall be the promotion of religion and morality amongst ourselves and our fellow men.

ART. 2. The annual meeting of this Society shall be held on the first [or any other, as may be determined,] Monday [or other day] in January, [or other month,] in each year, for the choice of officers for said Society, and at such place, and hour of the day, as the Assessors, by legal warrant, shall direct.

ART. 3. The officers of this Society shall consist of a Moderator for the time being,—a Clerk,—a Board of Assessors,—a Prudential Committee, whose duties may be prescribed by a vote or votes of the Society at any annual meeting,—a Treasurer and Collector. And all these officers, with the exception of the Moderator, shall be elected to serve for the time following their election until the next annual meeting.

ART. 4. A meeting of this Society may be called at any time by the Assessors, if seven members shall, in writing, request them so to do; providing said Assessors, or a majority of the same, shall judge the request of the petitioners to be reasonable and proper.

ART. 5. —members shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

ART. 6. Any person uniting with us in the object of this Society, in a belief of the sacred scriptures, and sustaining a good moral character, may, at his request, made to the Clerk in writing, be admitted as a member of this Society by a vote of a majority of the members present, and by subscribing this Constitution; and no member shall be excluded but by a majority of two thirds present.

ART. 7. No person of immoral habits shall ever be admitted to a membership in this Society; and it shall be a sufficient cause of admonition and ultimately of exclusion, if any member shall contract such habits.

ART. 8. Any Article of this Constitution, the 1st and 7th only excepted, may be altered at any annual meeting of this Society by a vote of two thirds of the members present.

And now, commending ourselves, our families and friends, with our brethren of the human race, to God, who is able to build us up in His most holy Faith, and to prepare us for the purity and blessedness of his heavenly kingdom, we subscribe our names to this Constitution, and agree to abide by the same and by the rules and regulations of this Society.

We give this as a general draft, for the assistance of our brethren who may form into Society. The duties of Moderator, Clerk, Assessors, Treasurer and Collector, are, we believe, expressly prescribed by law. The duties of any other officers should be described by a vote or resolve creating the offices. There may, in some cases, be an occasion for both Assessors and a Standing Committee,—the former taking the valuation, assessing the taxes, &c., and the latter having a general duty to perform in relation to the interests of the Society; such as contracting with a preacher, providing a place for meetings, where none are owned, recommending plans to the Society, &c. But it is frequently the case, we presume, that the Standing Committee are intended to perform, also, the duties of Assessors, thereby rendering the latter as a distinct board, unnecessary.

The Constitution should be recorded by the Clerk in the Society's Book, and every member should subscribe it. The proceedings of each meeting should also be recorded in the same book.

### TO SCHOOL TEACHERS.

Never deceive your scholars nor suffer them to practice deception.

Never promise what you do not intend strictly and literally to perform.

Never threaten what you do not mean, or what it would be improper to execute.

Never tell your scholars, you will cut off their ears, or do any thing else you do not intend to do.

Never shut up a child in a dark closet, or say any thing that will make him afraid of darkness.

Never allude to mysterious evils, or threaten punishments from causes that children cannot comprehend.

Never speak to them about the *Old Man* or the *Old Woman*, or the *Old Harry*.

The above maxims are worthy the consideration of every well disposed person who has intercourse with children, and the utility of abiding by them must be obvious to those who possess any share of consideration.

Preachers as well as school masters should practice on the two last rules. The errors of a contrary course are equally as injurious on the part of the former as of the latter.

### FINE DOCTRINE.

The Christian Watchman thinks that religious freedom is too unrestricted in this country. It serves to give birth to too many sects, and "hence we see in our cities and villages, costly edifices erected to support sentiments of a directly opposite character, one of which [if it is not calvinistic, we suppose] must of course be wrong, if not of a soul-destroying nature"—a lamentable state of things, which ought, no doubt, to be put a stop to by law. If these men could have their own way, there would be no meeting-houses al-

lowed to be erected to support sentiments opposite to their own. Thank heaven, our republican freedom still continues. Let every freeman cling to it as the last glorious hope of our country and of the world.

### NEW SOCIETIES.

We learn with pleasure that a Society of Universalists was organized in Freedom, (Me.) on the 9th inst. consisting of forty male members, by the name of the "First Universalist Society in Freedom and Vicinity." At the organization the following brethren were chosen officers for the current year; viz.—Robert Thompson, Moderator; Jeremiah Curtis, Clerk; Jacob Leavitt, Treasurer; Benjamin White, Josiah Moulton, John Haskell, Thomas Bradstreet, and John Maddocks, Standing Committee.

With the above facts, the Clerk was transmitted to us the Constitution agreed upon by the society, but our limits will not permit us to give it a place. We have inserted the form for a Constitution of societies in another column, for the general principles of which, we acknowledge ourselves indebted to that sent us from Freedom.

We are also informed by Br. Bursley, an extract from whose letter is subjoined, that a Society of Universalists has recently been formed in Sangerville, (Me.) consisting of thirty-two members. The officers are,—Jedediah Leland, Clerk; Robert Carleton, Treasurer; Hiram Story, Collector; William Campbell, Stephen Lowell, Isaiah Knowlton, Jr., Asa Jackson, and Thomas R. Waterman, Standing Committee. Accessions of new members are expected.

From the same source we learn that a Universalist Society has lately been gathered in Parkman, (Me.) consisting of sixteen members. They are about adopting measures to procure a preacher a part of the time.

It is cheering to witness new societies of our common faith springing up around us: we hope union and brotherly love may prevail amongst them, and that by independent and vigorous operations they may contend earnestly for the faith once delivered to the saints.

The following is an extract from Br. Bursley's letter:—

"It is a day of religious inquiry with us. The doctrines of men have been faithfully canvassed. People wish for truth. They seem to be in earnest to ascertain, What saith the scripture? This being the case there is no danger. Truth will bear its own resistless weight; and the mind of that man, must it seems to me, be in a strange condition, who can read the word of God candidly and not discover on every page the testimonies to the impartiality of Jehovah's love,—the benignity of the divine character, and His unalterable purpose to 'gather together in one all things in Christ.'"

It is a pleasing reflection, that the time is at hand when the minds of men will exert their freedom,—when they will believe it to be their duty to "prove all things and hold fast that which is good." Even now people of different religious views attend our meetings; and although unwearied pains have been taken to dissuade them from hearing the doctrine of Christ, many will hear for themselves and judge for themselves.

Quite an addition has been made this spring to the society in Guildford. Our brethren there are doing something for the support of preaching. In Dover the Society will employ a preacher one half of the time the present year. I have been two Sabbaths to Harmony—a town 13 miles from this (Sangerville). We have some worthy brethren there. They are desirous that preachers of our order should visit them. Our meetings were well attended, by people of dissimilar views, who listened to the word with attention, seeming desirous to know the "faith which maketh free indeed." It is a fact, not to be doubted, that no doctrine advances with such firmness in this region as does that of Universal Salvation."

### PAPACY AMONGST PROTESTANTS.

Dr. Jebb has told the truth. There is much papacy amongst the most popular classes of protestants. What is true, however, in this respect, as it relates to the Churchmen of England, is equally true of the orthodox, so called, in America.

"The Church of England Man is sectarian, partly Papist partly Protestant.—He is a Papist because he, in the same breath, requires assent to certain additions to those Scriptures. He is a Protestant, because he has separated from the Church of Rome upon the plea of the right of private judgement. He is a Papist, because he refuses the same liberty of separation to his brethren. He is a Protestant, because he maintains the unrighteousness of persecution, when he is himself the sufferer. He is a Papist, because, when opportunity offers, he has always shown himself a persecutor in his turn.—The Church of England Clergyman also is a Papist, because in his liturgy is found the Athanasian creed. He is a Protestant, because, though enjoined by temporal and spiritual authority recite it monthly, he hardly ever reads it. He is a Papist, because he subscribes to the Thirty-nine Articles; and he is a Protestant because he does not believe them."

Dr. John Jebb's "Every Man his own Priest."

### CONVERSION IN THE MINISTRY.

Rev. Luke Babcock, of Pharsalia, (N. Y.) formerly a Baptist preacher, has recently renounced the doctrine of endless punishment and its kindred articles of faith, and embraced Universalism. He is a gentleman of very respectable endowments. He has commenced proclaiming "good tidings of great joy which shall be to all people."

The Maine Convention of Universalists will meet in Readfield, on Wednesday and Thursday, the 24th and 25th of next month.

The New-Hampshire Association of Universalists will be held in Sutton, on the 27th and 28th of the present month. On Wednesday public service will be performed in the North Meeting-house, and on Thursday, in the South.

### NEW MEETING-HOUSES.

We learn from the *Oxford Observer*, that the frame of a new Universalist Meeting-house was raised in Norway village on the 13th inst., on the ground where the old one formerly stood which the Universalist Society sold to the Baptists. The building will be large, and by its elegance, will add much to the beauty of the village. It was raised without accident, and, as all other Universalist Meeting-houses are raised, without the use of any ardent spirits. Mr. Ezra F. Seal of Norway, is the Master-builder. May the glory of this latter house greatly exceed that of the former.

On Monday last, the corner stone of a Universalist Meeting-house was laid in Hingham, (Mass.) Religious services were performed on the occasion by Rev. Sebastian Streeter, of Boston.

A week ago last Friday, the frame of a Universalist Meeting-house was raised in Hanson, (Mass.) Rev. J. H. Bagbee, of Plymouth, addressed the people on the occasion. The building will be completed the latter part of June.

Six Universalist Meeting-houses—or those owned chiefly by Universalists—were built in Addison and Hancock Counties, Vermont, last year.

It is a very common way, now, for a number of denominations to unite to build an house, and each occupy according to what it owns therein.

### INSTALLATION.

Rev. L. S. EVERETT will be installed Pastor of the Universalist Society in Charlestown, (Mass.) on the 4th of June proximo, at 3 o'clock, P. M.

### NEW ASSOCIATION.

A new Association of Universalists, embracing the counties of Suffolk, Norfolk, Essex and Middlesex, is to meet for organization in Charlestown, on Thursday, the 4th of June next.

Speaking of Rev. Joel Hawes' Tract against Universalism, which has been adopted by the American Tract Society, the Editor of the *Trumpet* says:—"There is nothing new in it, either on the score of argument, misrepresentation or slander." Mr. H. is the man who would not pray for the Legislature or the Supreme Court of Connecticut because they had invited Universalist clergymen to pray with them. Pious soul.

### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

### LETTER—NO. X.

ON THE SUBJECT OF MR. BALFOUR'S VIEWS.

DEAR SIR AND BROTHER,—

I wish now to show you that the sign *psuke*, stood for identity, immateriality and immortality, and all other qualities which we attach to the word *soul*. Mr. B. cannot deny that *psuke* does stand for this idea in all other writings of the age, but the New Testament. If the New Testament did not recognise man's future existence, then there would be some propriety in saying that this word could not express this idea. But as they do recognise it, and also recognise the common philosophy of the age, that man was a two-fold being, composed of an immaterial soul and a material body, it is extremely probable that they would adopt a common sign, as significant of this idea. I do not say that the word *psuke* stood for precisely the same idea in the minds of the apostles, that it did in the minds of the Jews, or heathen. For the light which the revelations of the gospel threw upon man's future existence, necessarily dispossessed the soul of some qualities, and induced it with others more sublime, but it stood with them all for the general idea of future existence, immortality and immateriality; and, consequently, when they used the word in a proper connexion, they made it significant of this idea. e. g. Peter says, 1 Epis. i. 9, "Receiving the end of your faith even the salvation of your souls." Mr. B. says that the context here determines that it was the salvation of their lives—from the destruction of Jerusalem. But the context determines no such thing; for Peter immediately subjoins, "Of such salvation the prophets have inquired and searched diligently." That this was the salvation, the salvation of the soul or mind, by Jesus Christ, or whatever we may call that principle in man which places him below the angels and above the beasts, from ignorance idolatry and sin, into which the prophets inquired diligently, no one will dispute; and of course it was the salvation of which Peter spake. That they attached immortality, immateriality and identity, to this principle, we have before proved; and Mr. Balfour himself has conceded it by saying that Stephen commended it to Jesus Christ to be restored to him in the resurrection.

I must confess that I cannot understand the great importance which Mr. B. attaches to a salvation from the destruction of Jerusalem. For when the troubles commenced there, a persecution commenced also against the christians throughout the Roman empire; and Peter and Paul were its victims, and I can see no difference between being destroyed by Romans in Judea, and Romans in Rome. Peter certainly did not receive as the end of his faith the salvation of his soul, or mind, or whatever we may be pleased to term that part of him which was saved by faith in Christ Jesus from sin and ignorance of the purposes of God.

Peter uses the term *soul*, to express this principle in man several times in the context. "Seeing ye have purified your souls in obeying the truth." "Dearly beloved I beseech you as strangers and pilgrims, abstain from fleshly lust which war against the soul." Paul also recognises the same idea when he says, "For I delight in the law of God after the in-

ward man, but I see another law in my members warring against the law of my mind."

Mr. Balfour also applies the words of James i. 21, to a salvation from the destruction of Jerusalem. "Receive with meekness the ingrafted word which is able to save your souls." "The ingrafted word was able to save their souls" from sin and ignorance, but we cannot conceive what power it had to save their lives; on the contrary, many of them lost their lives because they had received "the ingrafted word." Many other passages are applied by Mr. B. in the same way, and with as little consistency. e. g. The words of James v. 19, 20, where the apostle says that he who should convert one that had erred from the truth, thereby "saved a soul from death." It is easy to imagine how such a conversion would save a man's soul, or mind, from spiritual death; but how it could save him from the destruction of Jerusalem is not so apparent. Such a one might be saved from such an event, we admit; but his conversion would not save him; he would be saved for, not by his conversion. Even admitting that the words of Jesus, "He that endureth to the end the same shall be saved," related to this salvation, they were to be saved for "enduring," not by it.

Again, Mr. B. applies Heb. x. 39, to a salvation from the destruction of Jerusalem. "But we are not of them that draw back unto perdition but of them that believe to the saving of the soul." What soul is it that is saved by faith? We answer the mind, and not the natural life, for this cannot be saved by faith. Although on account of faith, God, in his providence has granted many deliverance. See Heb. xi.

That to this soul, mind or spirit, which is saved by faith in the gospel from sin and ignorance, they attached the idea of immortality, immateriality and identity, we think is evident from the fact that Jesus Christ commended it to God, and as an object of divine protection, as also did Stephen—from the fact that the philosophy of the age that man was a two-fold being, composed of a material body and an immaterial soul, was recognized by the apostles—from the fact that the word *psuke* and *pneuma* were representatives of this idea, and from the fact that Jesus Christ showed the truth of future positive existence to the Sadducees when he taught them from Moses that the dead did exist in a future immortal state, and were as the angels of God. When he taught them that they were indissoluble, and could not die any more, and were possessed of conscious identity, for God was the God of Abraham and the God of Isaac and the God of Jacob. Yours, &c. A. B.

[For the Christian Intelligencer.]

### STRANGE PREACHING.

MR. EDITOR:—I had opportunity, not long since, to hear Mr. S. a professed Calvinist, preach an Arminian Sermon. His text was, "Have ye your hearts yet hardened?" The preacher in his prayer told the people that they were by nature wholly wicked, and in his hymns that none but God could change them. Yet he went on to express great astonishment that the hearts of unconverted men should be so hard. He talked as though it was wonderful and unaccountable that they should persist in hardness of heart till they plunged, or rather were conveyed by infernal devils to endless misery. He told sinners that they had powers and faculties to obey God, but a hard heart prevented. And this hard heart flowed from a corrupt nature with which God created them. Then with a change of voice and solemn tone, he expressed astonishment that sinners would go on till death and hell overtook them, and swallowed them up. All this affected wonder and astonishment seemed to me to be easily removed by every reflecting mind. Every sinner could reply, Rev. Sir, according to your own prayers, neither God nor man could reasonably expect any better of creatures created with depraved natures. As well might grapes be expected to grow on thorns, or figs on thistles;—or expect a wolf to manifest the nature, and produce the fleece of a lamb. Now what reasonable man would pretend to wonder that any creature should act according to its nature? Yes, and the same creature would express wonder that any of the sinful race of men, should turn to God. But what wonder is there in supposing the Almighty can do whatsoever he pleaseth? But the preacher went on to urge the sinner to move a hating God to love him. He pretended God was very rich in mercy, and abundant in goodness, but he did not intimate that God would certainly save one of mankind, unless they first performed for themselves the greatest work that is possible for the Almighty to perform.

Where is the riches of grace and bounding goodness of God in giving creatures a rational existence, and then withhold the only blessing worth having, a loving heart or a penitent spirit? The preacher declared that learning and riches, yes, and every blessing of providence, would only aggravate the condemnation which awaited them, if they did not lay hold of that gift, which God did not give them, or even desire that they should possess. For if God really desired their repentance, he could work it in them, as easily as make them at first with a corrupt nature.

The preacher blamed ministers and christians that sinners were not converted. He considered christians more criminal



than the unconverted for hardness of heart, and of course, deserved more to be cast off forever.

But the preacher did not pretend that Christ's disciples who were addressed in the text, were threatened with endless misery on account of their hardness of heart. He attempted to work upon hard-hearted sinners, to induce them to work with hearts of enmity, to save themselves from endless hell torments.

The goodness of God was represented only as forming creatures totally depraved, and leaving them to work their way from hell to heaven, if they so pleased. It was not intimated that God would give repentance to one sinner of mankind.

In a word, the sermon was like a father who should cast a child into the water with a sinking weight about the neck, and require it to swim and fly up to the clouds, or be sunk down to darkness, fire, and never-ending pain.

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MAY 22, 1829.

**Greenleaf's Map and Survey of Maine.**—Greenleaf's new map of this State, and his book accompanying it, containing an elaborate collection of interesting and important facts, in relation to the capacities of this important Commonwealth, are a valuable acquisition, and should be in the possession of every intelligent professional or business man amongst us. His map of Maine is undoubtedly the most correct one that has ever been presented to the public, and is executed with unusual elegance. John Neal says it is the best he ever saw. Considering the importance of Mr. G.'s labors to the State, we can hardly persuade ourselves to think that our Legislature last winter were either just to the individual, or liberal as regards the literary and statistical interests of Maine, to withhold from Mr. G. all encouragement or patronage. The public chest should indeed be watched with a jealous eye, but parsimony is no more honorable in a Legislature than in individuals. Mr. G.'s is a State work, in which, it appears to us, the State as such should manifest a proper interest, awarding to its benefactor a fair encouragement.

His speculations in the survey, climate, population, and business of Maine, are interesting and not without the strongest probabilities in their favor. Experience has proved, that our climate has been gradually, and it would seem, permanently improving in mildness, from the time of the early settlements; and reasoning from facts on the subject existing in other and older states, and indeed from the change of climate in Europe, it is but fair to conclude that, ultimately, when the causes of amelioration shall operate in full force, the climate of Maine may be as favorable as in the same latitudes in older countries. Indeed, such have been the changes already, that we suspect even now the climate of Maine is as much southern, if we may so speak, as that of Connecticut was in time of the Revolution. All history shows that the settlement and cultivation of a country affects a permanent change in the length of the vernal seasons.

In relation to the future population of this State, Mr. Greenleaf calculates, that as Maine may, by the fertility of the interior and the extent of its territory, sustain a population superior to that of most of the states and surpassed by few if any, it must continue to increase until it becomes as it were an Empire of itself. Should the average rate of increase continue to be what has been the average rate throughout the Union for the last 70 years—viz. 3 per cent, our population in fifty years would amount to about 1,300,000.—The rate of increase, however, in Maine within that time has been 5 per cent,—a rate which may not be likely to continue; though the inducements for emigration, no doubt, will continue to be as great as they ever have been.

But we must not make a long article of this rapid notice. The speculations of the survey may not be of any great practical benefit; but the facts Mr. G. has collected and condensed, in relation to the soil, facilities, commerce, &c. of the state, are highly useful, and should engage for his work that patronage among the people which their Legislature refused.

**Miss Clark's Lectures.** Miss CLARK has been in this neighborhood for a few weeks past delivering a course of lectures on History. She is at present in Augusta, where we have been entertained in listening to her instructions. This female, we believe, deserves encouragement. The mistress of her subject, she addresses her audience with so much modesty and elegance as to command the respect and even admiration of all who hear her. In her pronunciation she is more correct than any other public speaker whom we recollect to have heard; her language is chaste, her figures glowing and impressive, and her manner of speaking unaffected and graceful. As an accomplished public speaker she is certainly far, very far, before a certain man

who excited so much attention hereabouts last fall, and who was thought by some to be a good pulpit orator. We mean no disrespect to Miss Clark by comparing her to Mr. Moffit. There is indeed little of comparison between them, excepting that Mr. M. was a ladies' man; it would be more correct to speak of their qualifications in contrast.

It was well remarked by Miss C. at the close of her introductory lecture, that no people were so much interested in the History of other and older nations, as are the citizens of our republic. It devolving upon the people of the U. S. to preserve their present republican government, they should ascertain the causes that led to the overthrow of other republics, that they may be enabled to avoid those rocks and quick sands which had made shipwreck of all their freedom and all their glory.

**Newspaper changes.** Messrs. Spaulding and Livermore, of Hallowell, have sold their paper, the *American Advocate*, to S. W. Robinson and H. K. Baker. Mr. Robinson was the editor of the *Advocate* a number of years ago, and will now resume the editorial management of the political department of the paper. Mr. Baker, who has also written for the *Advocate* heretofore, will attend to the miscellaneous department.

Mr. James Bickman of Augusta, has also sold the *Maine Patriot*, to Mr. H. Spaulding of that town. It will continue to be conducted by the same editor it has had for some time past.

The President of the U. S. has appointed Hon. Wm. C. Rives, now a member of Congress from Virginia, to be Minister to France, in place of Mr. Brown who has requested permission to return home.

**TRIUMPH OF PRINCIPLE.** The Catholic Emancipation Bill has passed the House of Lords, by a majority of 104, received the Royal assent and become a Law. For carrying this important bill through Parliament, Wellington has gained honors far beyond all he acquired at Waterloo.

**New Pope.** The College of Cardinals at Rome have elected the Cardinal Castiglione, Pope, who takes the name of Pius VIII. He is 68 years old, of small size and of very delicate health.

Hon. Josiah Quincy will be inaugurated President of Harvard University on the 2d of June next.

At the organization of the Connecticut Legislature last week, some of the orthodox members—instigated no doubt, by one or two clergymen of Hartford,—laid a plan to prevent a Universalist minister from officiating any part of the time as Chaplain to that body, and by the artful passage of a resolution at the moment of adjournment when most of the members had retired, seemed to have succeeded in their project. Subsequently, however, when the House was full, the vote was reconsidered, the management exposed and the plan completely defeated. Thus may it ever be with those who aim at exclusive privileges.

**Anti Masonic's out anti'd.** A Boston paper, speaking of the destruction by fire that not unfrequently follows the careless practice of setting up late to read by candle light, recommends that a new and extensive society be immediately formed, to be called the *Anti-going-to-bed-with-a-candle-burning Society*. Amidst anti-every things, we should rejoice to see one anti society good for something, as this might be.

**Cabbages.** The following is Cobbett's direction for preserving cabbages through the winter.

I have tried all the ways that I ever saw practised, or that I ever heard of; and the following method I found to answer every purpose: it is the surest preservation, and gives the least trouble, whether in putting together or taking away for use. Lay out a piece of ground, four feet wide, and in length proportioned to your quantity of cabbages to be preserved. Dig, on each side of it, a little trench, a foot deep, and throw the earth up on the four feet bed. Make the top of the bed level and smooth. Lay some poles, or old rails, at a foot apart, long ways, upon the bed.—Then put some smaller poles, or stout sticks cross ways on the rails or poles, and put these last at five or six inches apart. Upon these lay, corn-stalks, broom-corn stalks, or twigs or brush of trees, not very thick, but sufficiently thick just to cover all over. Make the top flat and smooth.—Then, just as the frost is about to lock up the earth, take up the cabbage, knock all dirt off of their roots, take off all dead or yellow looking leaves, and some of the outside leaves besides; put the cabbages, head downwards, upon the bed, with their roots sticking up; and cover them with straw so thick as for the straw to come up nearly to the root of the cabbage. Do not pack them quite close. It is better if they do not touch each other much. Lay some bits of wood, or brush-wood, to prevent the straw from blowing off. If the frost catch you, before you have got the cabbages up,

cut them off close to the ground, and let the stumps, instead of the roots, stick up through the straw. Out of this stack you will take your cabbages perfectly green and good in the spring, when the frost breaks up; and to this stack you can, at all times in the winter, go, with the greatest facility, and get your cabbages for use, which you can to no other species of conservatory that I ever saw or heard of.

The debate at Cincinnati, (Ohio,) between Mr. Owen and the Rev. Mr. Campbell, originating in a public challenge, given by one party and accepted by the other, began on Monday, the 13th inst., and lasted nine days; ending as might have been expected, where it began.—The audience, each day, is said to have comprised twelve hundred persons, many of whom were non-residents of the town, attracted thither by curiosity to hear the debate. According to the Cincinnati Chronicle, Mr. Owen got much the worst of the battle.

**A new School.**—Dr. Hammond, of Wattertown, near Boston, has opened a retreat for the reception and treatment of young gentlemen of irregular habits, such as are intemperate and unmanageable by their parents. He "has adopted that mode of treatment which will rarely fail of restoring them to temperate, regular and steady habits." We do not remember to have noticed before any such establishment as Dr. H.'s, yet we can imagine a state of morals, and laxity of family government, that would render such an institution serviceable.

Mr. Clarke, of Kentucky, having been announced as a candidate for re-election, it is thereby understood that Mr. Clay will not be a candidate for Congress.

The editor of the Georgetown Columbian, in a late paper, announces the appointment of William Ritter to be an apprentice in that office, vice Greenberry Magruder, removed.

The Washington Telegraph denies the correctness of the article in the St. Johns paper, that President Jackson had approved the proceedings of the government of New Brunswick, in relation to the boundary difficulty.

**Rhode Island.** The Legislature of this State met at Newport on Wednesday. J. L. Tillinghast was elected Speaker of the House of Representatives. The former Governor is re-elected.

A new schooner was launched at Belfast last week, which sailed into the bay with 75 or 100 persons on board. About five miles below the village, and in sight, a flaw of wind struck and threw her on her beam ends. Three vessels immediately made all sail for their relief, and arrived in time to prevent any loss of lives.

**A Good Hint.**—The Albany correspondent of the New York Commercial, retates that in the midst of a tedious discussion in the House, a Mr. Austin, a plain but intelligent farmer rose and said he wished to ask "leave of absence for himself and the residue of the silent members who had made up their minds on this question, until the debate was finished."

**Lotteries.** The Legislature of New-York has passed a resolution that the Governor of that State inform the Governors of other States, that lotteries will cease in New-York in 1835, and request them to endeavor to bring them to a close in their respective states.

**Fire and Smoke.**—A wet silk handkerchief tied without folding, over the face is, it is said, a complete security against suffocation from smoke; it permits free breathing, and at the same time excludes the smoke from the lungs. It has been effectually tried.

[This is the way in which the operations of nature are carried on, with respect to the effects of evaporation. The reason is, as the moisture evaporates, it repels the heat by its expansive power. For instance; if you put a piece of any wet cloth about your head, and stand with your head exposed to the influence of the sun's rays, without a hat, your head will be cool so long as the cloth continues to be wet.]

**Yankee Negatives.**—A Yankee set out some time ago with a horse and cart loaded with barn-door fowls, geese and turkeys, and several other nick nacks and notions for the Boston market. Being arrived, he addressed every person who appeared to him likely to become a purchaser, with "You don't want to buy a turkey to-day?" One answered, "You guess right the first time, I do not"—another, "You lie, you blockhead, I do"—a third, "It will depend on the price," &c. At length he said his whole load to a tavern-keeper, and left his hat in the bar-room while he was unloading. Having accomplished this object, and received his pay, his hat was missing; when, instead of asking directly if any person had found it, he addressed the people in the bar-room in the following manner: "I don't suppose nobody hasn't seen nothing of no old felt hat no where."

An Irishman being asked whether he did not frequently converse with a friend in Irish, replied, "No indeed; Jemmy often speaks to me in Irish, but I always answer him in English." "Why so?" "Because, you see, I don't want Jemmy to know that I understand Irish."

## TO CORRESPONDENTS.

"A Preacher of Universal Salvation," in reply to "Frankfort," is received. The other communication he speaks of, if it has not been published, must have got mislaid: it was certainly our intention to have inserted it, and hitherto we had contented ourselves with an impression that it had been printed. If we can find it, it shall be published.

We would thank our Correspondents to give some appropriate caption or head to their communications. This is necessary in order that they may be mentioned in the index, at the close of the volume.

## MARRIED.

In Paris, by Rev. B. B. Murray, Mr. Levi Frank, of Norway, to Miss Pamelia Churchill.  
In Augusta, by Asaph R. Nichols, Esq., Mr. James O'Brien, to Miss Sally Jackson.  
In Boston, by the Rev. Mr. Greenwood, Gen. Ebenezer Williams, of Swanville, (Me.) to Mrs. Durell, of that city.  
In Wrentham, George C. Wile, Esq., Counsellor at Law, late of Newburyport, to Mrs. Ann Jeanette Duce.  
In Ringham, Capt. Thomas King, to Miss Almira Reed, of Knox, (Me.)  
In Charlestown, Mr. Charles Edmunds to Mrs. Mettable Dennis.  
In Industry, Rufus Viles, Esq., aged 63, to Miss Sarah Ann Stanley, aged 15.

## DIED.

In Quincy, Mr. Charles Adams, aged 22.  
In Gloucester, Mr. Amos Davis, aged 36, a soldier of the revolution.  
In Northampton, on the 5th inst., Hon. ELIJAH H. MILES, aged 52.  
His political life is fresh in the memory of all. He was for a long period a member of our State Legislature in both its branches, and as such was a decided and efficient, but candid and unobtrusive politician.—He was repeatedly elected a representative from this State in Congress, and was twice chosen a member of the Senate of the U. States, in which station he remained until his strength failed. To what degree of influence he attained there, and in what estimation he was held, no one is ignorant; and the sense of public deprivation which followed his retirement from his duties as a statesman and a lawyer was profound and universal.—*Hampshire Gazette.*

## MARINE JOURNAL.

### PORT OF GARDISER.

#### ARRIVED

May 14.  
Schr. Caspian, Bickford, Newburyport.  
Schr. Polly-&-Nancy, Osgood, Newburyport.  
Schr. Delcature, Waite, Boston.  
Schr. Mind, Weymouth, Salem.  
Schr. Charles, —, Gloucester.  
Sloop Edward, Sweet, Salem.  
Sloop Hero, Siltan, Salem.  
Sloop Elizabeth, Waitt, Ipswich.  
Sloop Delight, Phinney, Sandwich.  
May 15.  
Schr. Defiance, Boyd, Essex.  
Sloop Liberty, Perry, New-Bedford.  
Sloop Lydia, Perry, Sandwich.  
May 16.  
Schr. Bolivar, Stearns, Providence.  
Schr. Lady-Hope, Farris, Nantucket.  
Schr. Friendship, Nickerson, Dennis.  
May 18.  
Schr. Helen, Howes, Boston.  
Schr. Betsy-&-Polly, Baker, Dennis.  
Sloop Packet, Tappan, W. Chester.  
Sloop Prinnas, Pulsifer, Salem.  
May 10.  
Sloop Joseph, Baker, Nantucket.  
Schr. Achsah Parker, Bennett, New-Bedford.  
SAILED.  
May 15.  
Schr. Worremontogus, Waitt, New-Haven.  
Schr. Spartan, Sturdevant, Gloucester.  
Schr. Sidney, Soule, Boston.  
Schr. Olive-Branch, Blanchard, New-Bedford.  
Schr. Boston, Blanchard, —.  
Sloop Deborah, Burdick, Sandwich.  
May 17.  
Schr. Caroline, Sears, Sandwich.  
Schr. Lucy, Baker, Dennis.  
Schr. Oaklands, Tarbox, Boston.  
Schr. Elizabeth, Hinkley, Boston.  
Schr. Washington, Rollins, do.  
Schr. Mind, Weymouth, Salem.  
Schr. Only-Daughter, Philbrook, Salem.  
Schr. Catharine, Marson, Boston.  
Sloop Elizabeth, Waitt, Ipswich.  
May 20.  
Schr. Polly-&-Nancy, Osgood, Newburyport.  
Schr. Defiance, Boyd, Essex.  
Sloop Traveller, Caldwell, Salem.

## CAUTION.

THE Public are hereby cautioned against purchasing three several notes of hand given by the subscriber, to Moses Merrill, of Minot, in the County of Cumberland, of the following description, viz. all of them dated February 28th, 1829, payable in one, two, and three years, in stock or produce without interest;—one for the sum of sixteen dollars, one for the sum of fifteen dollars & fifty cts., and the third for the sum of sixteen dollars. The said notes were obtained from me, in a fraudulent manner, and I am determined not to pay any part of them.

WILLIAM B. MORRILL.

Minot, May 6, 1829.

## SALE AT AUCTION.

WILL be sold at Public Auction at J. R. PALMER'S Hotel, in Augusta, on Thursday the 4th day of June next, at 11 o'clock, forenoon, the Old Court House together with the Land connected with it.  
Conditions made known at the time and place of sale. JAMES COCHRAN.  
Augusta, May 14, 1829.

## SPRING GOODS.

THE Subscribers have just received a complete assortment of  
**SPRING GOODS.**  
Consisting of CALICOES of the newest patterns; CAMBRICKS—MUSLINS—SILKS—BROAD CLOTHS—KERSIMERS—GLINGHAMS, &c. &c., which in addition to their former stock, comprises as complete assortment as can be found in the State.

W. L. GOODS & GROCERIES;  
CROCKERY & GLASSWARE,  
DRUGS & MEDICINES,  
PAINTS, OILS, AND  
DYE-STUFFS;

All of which will be sold at a very low advance for CASH or approved credit.

They have also on hand, for sale, a quantity of good THOMASTON LIME, which will be sold low for Cash.

SHAW & PERKINS.

Gardiner, April 24, 1829.

## PROSPECTUS

### TO THE SECOND VOLUME OF THE CLARION.

ENCOURAGED by the increasing patronage of this paper, and the hope that it will not be diminished; the proprietor has thought proper to continue its publication. The first number of the second volume will be issued on Saturday the 6th of June. The following is a brief outline of the future character of the publication.

1st. A portion of it will be devoted to *Reviews, Criticisms, and Literary Notices* of new works as they come to hand. The governing principle in this department will be an impartial freedom of opinion.

2d. Another part of the paper will be occupied by such well-written *Essays*, on various subjects, as may have a tendency to convey useful instruction.

3d. *Tales*, either founded on fact or the production of the imagination, in which the incidents of life are truly portrayed, and lessons of virtue carefully inculcated, will also occupy a suitable portion.

4th. *Poetry*, which, in the words of a favored child of song, "lifts the mind into a purer element and breathes into it more profound, exalted, and generous emotions," will find a conspicuous place in its columns.

5th. *Miscellaneous compositions*, other than what is above concluded, will be interspersed throughout the paper in order to make an agreeable variety.

Such is a synopsis of the general contents of "THE CLARION." No great promises will be made—of proffered assistance—of selections from the writings of particular writers of eminence—nothing of the kind. In the absence of good original articles, a great field is open for selections.

TERMS.—THE CLARION will be published every other Saturday, at \$1.50 per year, payable in advance.

Any person, who will procure seven subscribers and remit the sum \$10 to the subscriber, shall receive a copy gratis, and for a larger number in proportion.

Our friends, and those favorable to the publication, will do us a kindness by forwarding their names, if possible, previous to that time. Any exertions on the part of publishers, postmasters, or individual subscribers, will be thankfully acknowledged.

GILMAN MERRILL.

Bangor, April 25th 1828.

## NEW TESTAMENT LEXICON.

JUST received and for sale by P. SHELDON, a GREEK LEXICON, adapted to the New Testament, with English Definitions, by Rev. S. C. LOVELAND, price \$1.25. "The design of this work," says the author, "is to facilitate the study of the New Testament in its original language, and to render it more accessible to my fellow citizens. It presents them the explanation of those words that speak the treasures of divine inspiration, in their native tongue." Gardiner, April 23.

## SMITH'S NEW ARITHMETIC.

JUST published, the third edition of Smith's Practical and Mental Arithmetic, new edition, with very great improvements, and accompanied by CUBICAL BLOCKS, for the illustration of the Cube Root. This work now forms a complete system, and may safely be pronounced superior to any work of the kind ever before published, for common schools. It is, besides, the cheapest work of the kind published.

For sale by P. SHELDON

6W 16

## MR. DODS' SERMON.

JUST RECEIVED, and for sale at this Office, and by the Editor in Augusta, *A Sermon delivered in the Court House, Bangor, Wednesday evening, Feb. 25, 1829, by Rev. John B. Dods, Pastor of the Universalist Church and Societies in Union and Thomaston. Second edition. Text, Matt. xxvii. 50. Price 12 1/2 cts.*

## SABBATH SCHOOL PSALMODY.

JUST received and for sale by P. Sheldon, *Sabbath School Psalmody*. By E. Barrett. Recommended by Rev. Messrs. J. M. Whitton, Ebenezer Colman, John H. Church, N. W. Williams, Wm. Jenks, John Codman, Warren Fay, Howard Malcom and Artemas Bullard, Secretary of the Massachusetts S. S. Union. Gardiner, April 10.

## COMMISSIONER'S NOTICE.

NOTICE is hereby given to the creditors of ELIPHALET PRAY, late of Gardiner, deceased, that they are allowed by order of the Judge of Probate, three months additional from the 13th of April instant, to exhibit and prove their claims against said estate. M. SPRINGER, Jr., Comm'r.

## A LETTER TO DR. BEECHER.

FOR sale at the Gardiner Bookstore, "A Letter to the Rev. Dr. Beecher, Boston; By WALTER BALFOUR." In reply to a Lecture preached in the Vestry of the Hanover street Church, by Dr. B. on the parable of the rich man and Lazarus. 36 pages. Price 10 cts.

## Who wants a New Book?

### HUTCHINSON'S TRIUMPH.

JUST received and for sale at this office and by the Editor in Augusta, the posthumous work of the late Rev. SAMUEL HUTCHINSON of Buckfield, entitled "A Scriptural Exhibition of the Mighty Conquest and Glorious Triumph of Jesus Christ over Sin, Death and Hell; and his Exaltation, his Second Coming. The Day of Judgement, and the Capacity, Equality and Success of His Reign; and the Ultimate Triumph of His Ransomed." Price 75 cents each.

## BALLOU'S HISTORY OF UNIVERSALISM.

JUST received, and for sale by P. SHELDON, in Gardiner, and Wm. A. DREW, in Augusta, the Ancient History of Universalism, from the time of the Apostles, to its condemnation in the fifth general council, A. D. 553. With an appendix, tracing the doctrine down to the era of the Reformation—by Hosea BalloU, 2d. Price—bound in sheep \$1.20 cts.

Gardiner, May 1.

BLANKS—for sale at this office.



## POETRY.

[From Willis' American Monthly Magazine.]

## THE ABSENT HUSBAND.

Wife, who in thy deep devotion,  
Pattest up a prayer for one  
Sailing on the stormy ocean—  
Hope no more—his course is done!  
Dream not, when upon thy pillow  
That he slumbers by thy side,  
For his corpse beneath the billow  
Heaveth with resistless tide.

Children, who, as sweet flowers growing,  
Laugh amid the sorrowing rains—  
Know ye many clouds are throwing  
Shadows on your sire's remains?  
Where the hoarse, gray surges rolling,  
With a mountain's motion on,  
Dream ye that its voice is tolling  
For your father—lost and gone?

When the sun looked on the water;  
As a hero on his grave,  
Tingling with the blue of slaughter  
Every blue and leaping wave;  
Under the majestic ocean,  
Where the giant currents roll'd,  
Slept thy sire without emotion—  
Sweetly by a beam of gold.

And the violet sunbeams slanted,  
Wavering through the crystal deep,  
Till their wondrous splendours haunted  
Those shut eyelids in their sleep.  
Sands, like crumbled silver gleaming,  
Sparkled through his raven hair,  
But the sleep that knows no dreaming  
Bound him in its silence there.

So we left him; and to tell thee  
Of our sorrow, and thine own,  
Of the woe that then befell thee,  
Came we weary and alone—  
That thine eye is quickly shaded,  
That thy heart's blood wildly flows,  
That thy cheek's clear blood is faded—  
Are the fruits of these new woes.

Children, whose meek eyes inquire,  
Linger on your mother's face,  
Know ye that she is expiring?  
That ye are an orphan race?  
God be with you on the morrow,  
Father—mother—both no more!  
One within a grave of sorrow,  
One upon the ocean's floor!

## MISCELLANY.

[From the Watchman and Christian Repository.]

ACTS OF DR. BEECHER.  
CHAP. I.

Verse 1 Lyman attempts to refute the book of Walter. 2 Walter was present. 3 Lyman esteemed the greatest of his sect. 4 The people were deceived, inasmuch as he did not declare the truth concerning the language of the ancients. 5 Walter has a great knowledge of the original languages. 6 Writes a letter to Lyman, and offers ten dollars for a copy of his sermon. 7 Thomas offers to publish a thousand copies of it, and distribute them gratuitously. 8, 9 Lyman's craftiness in withholding a copy of it. 10 Lyman dies a moral death and his fame is buried. 11 Where the rest of his acts are written.

AND it came to pass in the fourth year of the reign of John the Second, in the month Thebeth, (which in the English tongue is called December,) on the evening of the second day of the month, that one Lyman, whose surname was Beecher, who was a doctor of the law, a d had in great reputation among all the people of his sect, attempted to refute a book written by one Walter, whose surname was Balfour, in which the language of the ancients was expounded, and the import of certain words which had been used by the doctors to frighten the people, shown, and proved from the law and the testimony.

2. And it came to pass that while Lyman was declaiming against the book, Walter was among the crowd listening to the words of Lyman.

3. Now Lyman was said to be a man of great learning, more than all the men of the east, and was esteemed as an angel of God by all those of his sect.

4. But the people were deceived, for while speaking against the book of Walter, he declared that *Gehenna* was written in the book of God an hundred times; he also told the people that *hell* in his text from the parable of the "rich man and Lazarus" was *gehenna* in the original greek, which the learned declare is false.

5. Now Walter was a man of great knowledge, having learned the language of the ancients, which led him to renounce the heresies which were prevailing among the people.

6. Whereupon he wrote a letter unto Lyman, and offered him ten pieces of silver for a copy of the words which he had spoken unto the multitude.

7. Then Thomas, (a well instructed scribe) who was engaged in exposing the errors of the people, declared that he would cause a thousand copies of the words of Lyman to be sent throughout all the land without reward, if he would sell a copy unto Walter.

8. But Lyman being crafty, said within himself, If I grant them a copy of my words, they will prove me a false teacher in Israel, and I shall no more be accounted the greatest among the doctors, but shall lose the uppermost seat in the synagogue, therefore I will not grant them the desire of their heart.

9. So Lyman withheld a copy of his words, and although he has been importuned to answer for himself touching those things whereof he has been accused, yet he has remained dumb unto this day.

10. And Lyman ruled the orthodox full three years in Boston, and died [a moral death], and [his fame] was buried in the cave called *Oblivion*.

11. Now the rest of the acts of Lyman, how he used deception when speaking to the people, and preached against the doctrine of the apostles and prophets, concerning the restitution of all things, and promised to publish them in a book, and how he did not fulfil his promise, and

the various means which he used to build up a damnable heresy, behold are they not written in the book of Thomas the scribe? CHRONICLER.

[From the Salem Courier.]

## REVIVALS.

Many persons who have heretofore believed that revivals were caused by an outpouring of the spirit and the effects of supernatural causes, have now settled down into the belief that they are occasioned by disordered and too high and too much abuse of imaginations, and that the most successful revivalists, such as Beecher for instance, are those who can work up the imagination to its extreme verge, and who can hold up the most frightful pictures of the world to come. We are heartily glad of this, for revivals are the strongest weapons in the hands of the Orthodox; and he who can get up the greatest number is viewed as the noblest champion of the exclusive faith. What is a revival? It is that state of things which follows a few inquiry meetings in dark school houses, and the unreasonable holdings forth of exclusive foraging parties. Revivals are most generally got up to recruit the ranks of the Orthodox, to get money to support exclusive engines of proselytism, for it is a fact well authenticated, that charity boxes in revival parishes are always better filled than in those, which, to use the exclusive phrase, are a valley of dry bones. We are glad that this weapon is about to be wrested from the grasp of the giants of creeds and catechisms, that light has broken into those places which the exclusives hoped would be their lasting heritage. It is no matter of astonishment to us, who once lived in a revival town, that "obtaining a hope" should worry the minds of many, and especially the young and inexperienced, and those who are so ignorant as to suppose that the Bible in its present form dropped down from the clouds; for the mighty engines which are put in operation throw down reason, and play on the imagination alone. And who, bereft of reason, and impelled by imagination, stops to ascertain the truth of certain doctrines, on the acceptance of which depends an eternity of happiness or misery; when the minister, the deacon, and the theological student, and every body else tell him he must believe to-day for this night his soul may be required of him? We again ask who stops to consider under such circumstances? Who does not set immediately at work to try to believe the doctrines, and if he cannot, is almost a maniac, because in every corner there is some one stationed to tell him, that the spirit of the Lord had knocked at the door of his heart, and admittance being refused, had departed forever? And how much better is he who thinks he can admit all the abominable doctrines, and so obtains a hope, and the deacons and ministers, and every body else tell him his heart is changed, that he has been born again, and a large quantity of such unmeaning phrases? The convert knows he has been in a singular condition—does not know what to make of it—but the people tell him he is a new creature, and he does not know to the contrary, for something has been the matter with him, and he does not know but his heart of stone has been turned to flesh—and so he joins the visible church, and is—it is hoped, better. We hope revivals will cease, and men do justly and love mercy.

[From the same.]

## NEW FASHIONED PRAYER MEETINGS.

Every means have been used to win and establish souls to the Orthodox faith, and among the variety of ways thus used, the new fashioned prayer meetings stands preeminent. We shall proceed to give an account of the manner of conducting this "new engine," and it must be borne in mind by every reader, that what we now are about to set down is not derived from our somewhat extended imagination, but it is to our own knowledge a fact! The fashionable assemblies, private and public balls, given to and by those, whom certain of the hottest members of the Orthodox party believe, or affect to believe, are out of the ark of safety and strangers to the covenant of promise, afflicted the *righteous souls* to a great and alarming degree; therefore they, that is the orthodox, instituted parties among themselves, called "religious parties;"—these religious parties are what we now intend to describe. Invitations, as in the manner of the world's people, were given out by the "saints on earth,"—persons accepted or declined just the same as the Gentiles would have done. Having all assembled in what, however grating to their feelings, we shall call the "religious ball room," after shaking hands, making bows, &c. they all commenced singing, a hymn, a sacred hymn, perhaps this "Among the saints on earth let mutual love be found," &c. Singing over, they commenced the talking, laughing, &c.—then came in a waiter filled with cake, bread and butter, and perhaps cheese—then entered the tea—after enough had been eaten, then they all united in prayer—prayer over went to eating again—eating over—went to prayer again.—Thus, to use the words of another, with alternate layers of prayer, praise and cake, sweetmeats, comfits, cheese-cakes, &c.—they spent a religious evening, and to show they were prudent, they topped off with ice-creams, in order to counteract their great excitement. Thus have we given a correct account of a "religious jam;" thus have we attempted to show how some very

strenuous Orthodox people bring sacred and profane, for we think cheese-cakes and gibraltars at a prayer meeting are profane, in contact; how that a prayer went hand in hand with a joke; how the indulgence of cake eating, &c. they were unfit for religious duties—and how the righteous repented of the sin of eating cake and eating sweetmeats in a ball-room by the following prayers, and that their prayers and praises did to their consciences what the harrow does to the plough, leveling the ridges of worldly thoughts by a friendly brush.—Such is the new fashioned religious prayer meeting.

[From the Ohio Weekly Register.]

## POLITICS AND RELIGION.

We have published several documents which go to show that a certain class of individuals are busily and indefatigably engaged in plotting and planning, and devising ways and means to establish an hierarchy in the United States. In this day's paper, their arts and schemes are more fully developed. Their first object is, to suppress the publication of all books, pamphlets, newspapers, &c. which are not superintended by persons of their own stamp; and in order to accomplish this base design, it is secretly proposed that a printing press be first established at the city of Washington, of a character both "political and religious," and to be called *National*—and that so soon as 500,000 dollars are raised, (and by the by, 300,000 dollars have already been procured by these fastidious beggars,) their anti-republican scheme is to be put into execution; and eventually, to locate printing presses in every part of the union, to be under their immediate and exclusive control, from which are to be issued, books, pamphlets, newspapers, &c. at so cheap a rate, that what their references please to call anti-religious publications will thereby be forced out of circulation altogether. The aggregate amount of actual cash now at the disposal of these ambitious and designing men, is said to exceed the whole amount of capital in the United States' treasury!—and that sum is increasing daily. From whence, it may be asked, came this enormous sum, which will eventually enable these haughty lordlings to ride on the neck of the people? The answer is ready—from the people—rich and poor, male, and female.

Fellow citizens—do you want a national religion established? If you do, give your money, liberally, to these ostensible lovers of souls, but real lovers, of the mammon of unrighteousness, and enemies to religious liberty. If you wish to preserve the liberty of all liberties, that of "worshipping God according to the dictates of your own consciences," withhold your cash from these clerical beggars, who "strain at a gnat and swallow a camel." Every cent you give them, no matter what their professed object may be, goes to the procuring of fetters, wherewith to bind your consciences. Beware!—be jealous of your rights, guard them as you would your lives—there is danger: the serpent charms but to destroy.

## "NATIONAL" SCHOOL BOOKS.

The attention of School Committees and Instructors is invited to the following valuable works:—

The NATIONAL READER, by Rev. J. Pierpont, intended to hold that place in the Schools of the United States, which Scott's Lessons and Murray's Reader hold in Great Britain.

INTRODUCTION to the National Reader, (just published) by the same author; designed for the third or middle class, and to hold the rank of Murray's Introduction.

The NATIONAL SPELLING BOOK, by B. D. Emerson. Introduced into all the Boston public Schools.

INTRODUCTION to the National Spelling Book; designed for the use of primary Schools, by B. D. Emerson.

THE AMERICAN FIRST CLASS BOOK, by Rev. J. Pierpont.

SMITH'S PRACTICAL AND MENTAL ARITHMETIC, new edition.

MORSE'S IMPROVED GEOGRAPHY & ATLAS, with outline Maps.

WHELPLEY'S COMPEND, with Questions.

Published by Richardson & Lord, Boston, and for sale by P. Sheldon, Gardiner.

In the press and will shortly be published, ELEMENTS OF GEOMETRY,

with Practical Applications for the use of Schools, by T. Walker, of the Round Hill School, Northampton.

A new LATIN READER, with an Interlinear Translation, by S. C. Walker, of Philadelphia.

March 27, 1829.

BALLOU AND TURNER'S HYMNS.

MUNROE & FRANCIS, Washington-st. Boston, have just published, the first edition of a new stereotype edition of the UNIVERSALIST HYMN-BOOK, prepared for public and private devotion, by Rev. Hosea Ballou and Rev. Edward Turner.

This edition has been revised and corrected, and much improved, without altering in the least the order, or the number of pages. A new Index of Subjects has been prepared and inserted, and the price is greatly diminished, in order to get it more generally introduced into public worship.

The price of this new stereotype edition is 63 cents single; 5 dollars a dozen; 40 dollars a hundred.

All orders addressed to the Publishers, in Boston, or to P. Sheldon, in Gardiner, will be promptly executed, and upon the most liberal terms.

January 22, 1829.

## PRINTING

Of all kinds executed with neatness at this Office.

## CHEMICAL EMBROCATION,

OR  
WHITWELL'S ORIGINAL OPODELDOC,

FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

## CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest,) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitators, counterfeiters and impostors. Therefore be sure that you receive Whitwell's Opoodeldoc, or you may be most wretchedly imposed upon.—Price 37 1-2 cents.

*Volatile Aromatic Snuff*—For many years celebrated in cases of catarrh, head ache, dizziness, dimness of eye sight, drowsiness, lowness of spirits, hypochondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

*Whitwell's Bitters*—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a paper. *Jarvis' Billious Pills* are highly important in all the above complaints, and should in most cases be used with the Bitters.

*Balsamic Mixture, or Infirmary Cough Drops*—one of the best compositions ever used for coughs, colds, asthma, and all disorders of the breast and lungs. Price 25 cts.

Sold at the Boston Infirmary, corner of Milk and Kilby streets,—also by his agent, J. B. WALTON, Gardiner, Me.

1y—29

## PROPOSALS

FOR PUBLISHING IN BOSTON, A PERIODICAL WORK,

Entitled

THE AMERICAN MONTHLY MAGAZINE.

EDITED BY N. P. WILLIS.

THE AMERICAN MONTHLY MAGAZINE is intended to resemble, as nearly as possible, the London New Monthly, edited by Thomas Campbell. It will be devoted to Reviews of new Books, Essays upon matters of taste, fancy or feeling, Sketches of Scenery, Journals of Travels through interesting portions of country, Amusing Tales, Poetry, and Miscellaneous Writing of every description calculated to be interesting.—There will also be a department devoted to a liberal discussion of the leading Political Topics of the day, and a Summary, comprising notices of Current Literature and the principal Events of the times.

As far as can be discovered, there is but one opinion respecting the fitness of such a work to the present period. The political tide is just turning, and every thing relating to the character of the coming administration will be in the highest degree interesting. There is a call, too, for a Magazine of the literary character proposed. The two leading Reviews of this country are published but seldom, and are confined to the heavier branches of literature and science; and though there are lighter periodicals of very considerable merit, there is a wide interval between the two, which may be advantageously filled without detriment to either. The Editor is a young man, but he trusts that with the promised assistance of several able Writers, and an entire devotion to it on his own part, the Monthly will be found worthy of the patronage it solicits.

Boston, February 1829.

## CONDITIONS.

1. The work will be issued in monthly numbers, containing 72 pages 8vo., which, with the title page, preface, and index, will make an annual volume of 864 pages.

2. The price will be FIVE DOLLARS a year, payable in advance. A suitable allowance will be made to agents who take a large number of copies.

3. The mechanical execution of the work shall be good; and the monthly numbers shall be faithfully transmitted according to order.

4. Each number will be published on the fifteenth of the month of which it bears date.

The first number will appear in April. Payment in advance is required for the following reasons: The expenses of a new establishment make it desirable and proper. Some risk is incurred by the publishers; and it is but reasonable that patrons should afford the accommodation of paying so small a sum, at the commencement of the year. In Europe, periodical works are paid for, either in advance, or when each number is taken. This practice is fast gaining in the United States, and it is hoped, may become universal. In that case, the little debts, which are often so troublesome to subscribers, and so discouraging, and sometimes ruinous to publishers, are not suffered to exist.

Subscriptions received by P. SHELDON, at the Gardiner Bookstore.

## HUDSON vs BALFOUR.

THE Subscriber has received a supply of Mr. Hudson's Reply to Mr. Balfour,—price, in boards 50 cts. bound, 62 1-2, which he will dispose of to purchasers by order or otherwise. The work is an able vindication of the immortality of the soul and a future, limited retribution, and ought to be read by christians generally, especially Universalists. The nature and circumstances of this publication are such, that interested persons may give different representations of its merits; but the surest test is for every one to read and judge for himself.

Orders by mail or otherwise, directed to the subscriber, in Saco, (Me.) shall receive punctual attention, JACOB WOOD.

Saco, March 6, 1829.

## PROSPECTUS

TO SECOND VOLUME OF THE

## NEW-ENGLAND

## FARMERS' &amp; MECHANICS' JOURNAL.

THE work will contain 32 pages, and be divided into the following departments, viz.: A Mechanical—Agricultural—a department of Husbandry, and a department of Natural History.

The Mechanical Department shall comprehend from ten to twelve pages, which shall be filled with communications and selections from whatever may contain matter interesting to the mechanic, &c. It shall, as often as it is necessary, be accompanied by a Plate or Drawing of some recently invented machine.

The Agricultural Department shall comprehend at least twelve pages, which shall be filled with communications, selections or original matter, relative to the cultivation of the soil, subjects of rural economy, gardening, &c. &c.

The Department of Husbandry shall comprehend at least four pages, which shall contain information relative to the anatomy, diseases, varieties, management, &c. of domestic animals, and shall always be accompanied with a Plate illustrating the subject treated of.

The Department of Natural History shall contain at least four pages, which shall be devoted to the natural history of New-England, and shall also contain a Plate or Engraving of some bird, quadruped, insect, plant, or other object of Natural History.

The work will, therefore, contain two Plates per number, and sometimes three,—it will be executed in the same style as the preceding volume, and on the same terms, viz: \$2, if paid in advance, and \$2.50, if neglected six months.

The Editor would beg leave to ask the Farmers and Mechanics of Maine, if they will not support one periodical devoted exclusively and particularly to their interests.—One work, that shall be a medium through which they can instruct each other, by communications of the results of their observations and experiments? One paper, which shall treat of subjects of the first importance to them in their daily occupations, unmingled and unpolished with political strife or sectarian zeal? Or will they depend upon men and presses without the State for these things, and never lift up their own voices, or express their own thoughts, in their own territory Maine has slumbered long enough. It is time that she be roused from her lethargy, and that her voice be heard among her sister States.—That her hills and her mountains be explored.—Her resources and her powers developed,—and that not only herself, but others should know her strength. In what better way can this be done than by exciting inquiry and a spirit of research among her operative and productive classes of men? And in what better way can the good results of this inquiry and research be known and felt, than by a mutual and friendly interchange of sentiment through the medium of the press?

To excite this spirit of inquiry and research, and to afford the public a medium for the mutual and friendly interchange of sentiment upon mechanical and agricultural subjects, is the object of the work presented for your patronage.

The Editor asks for only one thousand subscribers, and he will then pledge himself that the work shall appear regularly on the 20th of every month. If that number cannot be obtained by the first of May next, he will have nothing more to do with it.

Any person procuring eight good and responsible subscribers, shall receive one year's Journal free of charge. The subscriptions may be returned either to E. Holmes, Editor, or P. Sheldon, Publisher, Gardiner, Maine, Gardner, Me. March, 1829.

Publishers of newspapers in Maine, or elsewhere, who will give the foregoing a few insertions in their respective papers, will confer a favor upon the editor, and render a service to the mechanic and agricultural interests of the country. Those publishers who give publicity to the prospectus, and forward a paper containing it, to the editor of the Journal shall be entitled to one year's Journal.

GARDINER IRON COMPANY have for

sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron

Knees, Stanchions, Cogs and Shives,

Windlass Nicks, Hawse Pies, Cap-

stan Heads, Rims and Spindles;

Crow Bars, Plough Moulds & Coulters, Ax-

letree Shapes, Sleigh Shoes, Patent and

Common Oven Moulds, Cast Wheel

Hubs, Cart and Wagon Boxes;

1-2 3-4 and 1 inch LEAD PIPE—for Aqueducts.

Also—a large assortment of

IRON AND STEEL.

Old Sable, Swedes and English Round, Flat and

Square, IRON; Horse, Deck and Spike Rods,

by the ton or smaller quantity; Cut and

Wrought Nails, Anvils, Vices, Cir-

cular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing all sorts of machinery now in use, such as Gearing for Cottons, Woollens, Groin, Felling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers, and ten per cent. will be allowed to agents on all copies collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscription will be discontinued, except at the discretion of the publisher, until all arrears are paid. All communications addressed to the editor or publisher, and forwarded by mail, must be sent free of postage.